

THE  
FATAL  
VESPER,

OR  
A TRUE AND  
PUNCTVALL RELA-

tion of that lamentable and fearefull  
accident, hapning on Sunday in the afternoone

*being the 26. of October last, by the fall of  
a roome in the Black-Friers in which were*

*assembled many people at a Sermon,  
which was to be preached by*

*Father DRVRIE a  
JESVITE.*

*Together with the names and number of  
such persons as therein unhappily perished,  
or were miraculously preserved.*

LUKE 13. 3.

*Except ye repent, ye shall all likewise perish.*

LONDON,  
Printed by IOHN HAVILAND for  
*Richard Whitaker. 1623.*

THE  
FATAL  
VESPER

OR  
A TRAVE AND  
PUNISHMENT

tion of that lamentable and fearful  
accident, happening on Sunday in the afternoon

being the 2d. of October 1833, the fall of

a tower in the Black-Friars in which were

assembled many people at a sermon,

which was to be preached by

Father Dr. Davis

Leicester.

Together with the names and number of

such persons as therein unhappily perished,

or were miraculously preserved.

Lake 13. 3.

Except as before, so shall all letters be sent.

LONDON,

Printed by John Flaxman and son

Richard W. Barker 1833





TO THE  
VERTVOVS  
AND MOST AC-  
complisht *Ladie*, the *Ladie*

P. W. C. wisheth all *fulnesse*  
*and increase of tempo-*  
*rall and spirituall*  
*happinesse.*



Orthy Madame,  
being bound vn-  
to your honou-  
red house and  
Noble Familie,  
with the obligation of diuers

A 3

bene-



*The Epistle Dedicatory.*

beneficiall curtesies, I could not make a fairer expreſſion of my gratitude, then by offering vp this widowes mite vnto the Altar of your eſtimation, then by tendring theſe few and thoſe vndigested lines, vnto your capable and moſt iudicious cenſure. The ſubiect whereof is as blacke as the inke wherewith it is written, and therefore fitteſt to bee tendered vnto a heart ſo noble, and ſo fully fraught with pitie and compaſſion. The truth of this diſcourſe is ſet forth in a ſimple and naked habite, according to the beſt intelligence the Author could procure without leaning partially either to the  
Pro-



*The Epistle Dedicatory.*

Protestant or Papist; for the certainty whereof not Fame but Experience shall giue her attestation. Vouchsafe therefore, noble Madam, these abortive fruits of his first labour, and then the Author shall thinke himselfe safe and for euer rest,

*Yours in all duty and service*

*to be commanded.*

W. C.

The Epistle Dedicatory  
Protestant or Papist; for the  
certainly whosoever not Pains  
but Experience shall give her  
attention. Woudhate there  
fore, noble Madam, the labor  
the fruits of his first labour  
and then the Author shall  
think himself late and for  
ever rest,

Yours in all duty and service

to be commended.

W. C.



To the Reader.



To the Reader.



Entle Reader, whether  
 Protestant or Papist,  
 Reformed or Romish, or  
 if there be any other Re-  
 ligion, of what Religion soever  
 thou be, thou seest an object presen-  
 ted unto thy view full of pittie and  
 compassion, in respect of diuers cir-  
 cumstances which make it the more  
 dolorous: and those are, if you de-  
 sire a particular list of them, the  
 qualitie of the persons, the time,  
 place, and number of them which  
 sunk vnder the burthen of this mis-  
 chance. Concerning the qualitie of  
 B the



## To the Reader.

the persons, they were men different in Nation and Profession, as English, Scots, Welsh and Irish, Priests and Iesuits, Clerks and Lay-men. Concerning the place, it was in Father Redyates Chamber, ouer the Gate-house which giues the entrie into the French Ambassadours lodgings. For the time, it was betweene three and foure of the clocke upon Sunday, which was the six and twentieth of October, according to the English computation, as they were hearing of a Sermon, and celebrating after that, Euen-song, (if God had not preuented it) according to the Rites of the Roman Church. Last of all, for the number of them, they were esteemed to bee about foure-score



## To the Reader.

score and odde persons, whose liues ended together with their deuotions; besides those who were bruised, maynd or wounded by this vnluckie downefall. Now for thy iudgement concerning this dolefull euent, iudge not lest thou bee iudged, but follow our Saviours counsell and aduice deliuered vnto vs in the thirteene Chapter of S. Lukes, in the beginning of the Chapter, which by the Church of England is appointed to be the second Lesson for the next day following, a matter worthy admiration and obseruation. Vnto whom, when certaine men spake of those Galilæans, whose bloud Pilate mingled with their Sacrifices: Our Saviours answer vnto them was; Thinke you that those Galilæans.



## To the Reader.

laeans were greater sinners than all the other Galilaens, because they suffered such things? Or thinke you that those eightene persons upon whom the Tower of Siloam fell and slew them, were sinners aboue all them in Ferusalem? I tell you nay; but except yee amend your liues, yee shall also likewise perish. Neither thinke you that are readers of this mournfull obiect, that those men who perished thus together were greater sinners then your selues, for except yee repent ye shall also likewise perish. Moreouer, concerning thy ballance and estimate of the Relator, thinke not him to bee an Adiaphorist, because hee doth giue euery man his due attributes, and doth not leane partially  
either



## To the Reader.

*either to the Protestant or Papist in this relation; for although he be an Adiaphorist and indifferent in this report, according as the conditions of your historicall faith doe requir, yet beleue it he is not so in Religion. Neither inueigh against him, because hee doth not speake inuectiuely against the sufferers, for it is a case that deserues Elegies and mournefull Ditties, rather then Satyres and inuectiue speeches. Thus hoping that thou wilt turne the Wormewood and bitternesse of this accident into the bonie and sweetnesse of a good vse, and make their afflictions thy instructions, and their crosse-house thy schoole-house: I leaue and rest.*

Thine, if thou be thy owne: W.C.

To the Reader.  
either to the Protestant or Papist in  
this relation; for although he be an  
Atheist and indifferent in the  
report, according as the conditions  
of your historical faith do require,  
yet believe it is not so in Religion.  
on. Neither inwardly against him,  
because hee doth not speak in-  
directly against the Justices, for  
it is a case that deserves Elegies  
and mournfull Dirges, rather  
then Satyres and invective spee-  
ches. But hoping that thou wilt  
turne the Womewood and bitter-  
nesse of this accident into the bonie  
and sweetnesse of a good use, and  
make their afflictions thy instructi-  
ons, and their crosse-houes thy  
school-houes: I leave and rest.  
Thine, if thou be thy owne: W.C.





# THE FATALL Vesper.



Although the mercie of  
 God, which out of  
 the Store-house of his  
 bountie hee doth ex-  
 tend vnto all the chil-  
 dren of men, and for  
 their sakes to all other creatures Sublu-  
 nar whatsoeuer, be *opus operum*, a  
 worke



## *The Fatall Vesper.*

worke of workes; and superlatiue vn-  
to all the rest exceeding: in respect of vs  
and our redemption so dearly bought,  
his power though infinite, his good-  
nelle though eminent, his iustice  
though terrible, and his truth though  
vnchangeable: yet notwithstanding his  
iudgements which doe proceede from  
the euerflowing current of his mercy  
and iustice, whereby he doth reward the  
good and recompence the wicked, ac-  
cording to the workes of their owne  
hands, is *inscrutabilis abyssus*, an vnsearch-  
able abyss, also the height whereof  
mans vnderstanding cannot aspire vn-  
to, nor the vnplummed depth thereof  
finke vnto, although with the High  
Priests it should enter into the *Sanctum  
Sanctorum*, into the most secret Cabi-  
net of Gods counsels, and with *Moyse*  
it should scale the top of Mount Sina,  
and see our God and Maker face to  
face; For if our vnderstanding power  
and



## The Fatall Vesper.

and facultie, which makes vs almost equal to the Angells, & supereminent in respect of all other earthly creatures, of this inferior and corruptible world, could comprehend these incomprehensible mysteries of Diuinity, man should be like vnto God, and the creature equall to the Creator: there being required a conuenient similitude and proportion betweene the thing understood, and the understanding, betweene the object comprehended, and the subject comprehending. For this cause the Wise man giues this counsell vnto those fooles whose curiosity transports their spirits after needlesse and vnprofitable inquisition: *Altiora te ne quaesieris, & fortiora te ne scrutaris.* Seeke not for things that are too high for thee, nor search after things that are too mighty for thee: for although in this life wherein thou dost see only in a glasse, and that darkely, thou maist finde out,

q. omv

C

quod



## *The Fatall Vesper.*

*quod sit Deus*, that there is a God, by contemplation of the vilest creatures and by speculation of the meanest effects which either for their use or ornament, their Creator and preserver hath bestowed vpon them: yet to know *quid sit Deus*, what God is either in his hidden essence, or in those vnto called attributes, which doe flow therehence, is more impossible for vs, so long as wee are clad in this vail of mortality, than for a Gnat to swallow an Elephant, or a shrub to ouertop a Cedar. The euidence and assurance whereof although it doth most plainly appeare by the list and number of sundry precedent examples, whereof the world is a Theater, and the actions thereof a continued Scene whereby our Lord hath manifested vnto vs these designes of his impartiall iudgments, the effects whereof he doth renewale, although the intention and purpose of them be kept secret

vnto



## *The Fatall Vesper.*

unto himselfe : yet notwithstanding if we should search and straine Antiquitie too far for presidents, we shall not finde amongst many Centuries & hundreds of yeeres an example more remarkable, than that which hapned vpon Sunday being the six and twentieth of October, a day as blacke for the frowning and fore-dooming aspect of the Heauens, as it was for the issue and euent of this disastrous accident. The manner of it was thus.

There were vpon that day, being dedicated to the seruice of God, assembled together in the Blacke Friers neere the French Ambassadors house in ordinarie, about three hundred persons of sundry nations, as English, Scottish, Welch, and Irish, to heare a Sermon, and after that to celebrate Euen-song, according to the rites and ceremonies of the Romish Church. Of which number it is certainly knowne and confidently reported,



## *The Fatall Vesper.*

ted, that about the number of threescore of them, had that morning both confessed themselves, and receiued the Sacrament, according to the order of the Romish Church. He that was to supply that exercise for the present, was Father Drury, a Iesuite by profession, and by birth a Gentleman, being extracted out of the house of the Norfolcian Druries, and sonne ynto Doctor Drurie, late professor of the Ciuill Law, and practiser thereof in the Court of the Arches here in London. He was by those of the Romish religion reputed to be a man of great learning, as hauing studied many yeeres beyond the Sea, with much approbation and allowance of his Superiours. And although he were opposite in point of faith and beleefe ynto the Religion now professed in England, yet was he held by the generalitie of our Nation, both Protestants and Papists, who knew him, and could make a true estimate of his vertues and vices



## The Fatal Vesper.

nices by the outward circumstance and appearance of his actions, to be a man of a good morall life, and of a plausible and laudable conversation. So that in respect of these endowments, there could nothing haue beene desired more by vs of the Reformed Church, than that he had not bin a Papist, but a member of our Church, Religion and Profession. All the day before, which was the last that ever his eyes beheld, he was observed to be wondrous sad and pensive, contrary vnto his wonted humour and disposition, he being a man of a free, merry and affable conversation, as though that some spirit of prediction had foretold him of that fatal disaster, which was at hand. Thus we reade of *Cesar*, that hee was possessed with a strange & unwonted sadness that morning when hee entred into the Senate house where he was stabbed to death by the Senators. And so was that Assassin



## *The Fatall Vesper.*

*Cassius* much perplexed and troubled in minde before that mortall and bloody battell of *Pharsalia*. By meanes of which affection, Father *Drurie* finding an indisposition in himselfe, he would (if with his reputation he could) haue made a retraction of his promise, and a demurre of the intended exercise. But being prest on by diuers of his friends, who told him that the Audience was great, and their expectation far greater, he did then againe resolute to goe forward with the enterprise.

The place wherein this Congregation was assembled, was not the French Ambassadors Chappell, according as the first report went currant, for that was reserued for the vse of himselfe and his familie, to celebrate their Euen-song after their owne manner and custome, but it was a Chamber neere vnto the gate, some three stories high, being some three score foot long, and twentie foot broad,

or



## *The Fatall Vesper.*

on thereabouts. The walls were not  
 made of Lome, composed of Laths and  
 Rafters, and covered over with Clay and  
 Lime, as some at first reported: but were  
 of Bricke and stone, which are held by  
 all Architects to be the strongest and the  
 surest building. But howsoever, a Gen-  
 tleman of a noble house, and of a  
 quick and iudicious spirit, who was  
 then present, and had taken a curious  
 view of the pressing multitude of the  
 people, which was at length their owne  
 oppression, and of the vnfitnessse and  
 incapacity of the place besides, told  
 him, That hee thought it would proue  
 an action full of danger if he should of-  
 fer to preach in that place respectiue-  
 ly in respect of the premises. But hee being  
 led on by a diuine and farall necessitie,  
 which blinds the iudgement of the wise-  
 men of this world, hee told her that hee  
 did mean as then to preach, and to goe  
 forward with the greatest expedition he  
 could,



## *The Fatall Vesper*

could, with his intended Sermon. For the accomplishment of which designe, the Father predicant being clad in those robes and ornaments which are used by those of his Order, being a Jesuit, having a Surplice girt about his middle with a linnen girdle, a red Cap without white one underneath, turned up about the brims of his Cap, and his other accoutrements belonging, which the Ignatian Orders have imposed upon them: and being placed in a Chaire about the middle of the room, which Chaire was raised up some inches higher than the ordinary level of the floor, he crossing himself with the signe of the Crosse, and having uttered some private prayers, accompanied himself to his Text, betwixt three and foure of the clock in the afternoon of the foresaid Sunday. The words of the Text were part of the Gospel appointed for the present day, according to the order  
blue and



## *The Fatall Kesper.*

and institution of the Church of Rome, being their fift of Nouember, which account is thought to be the truest by the Romane Catholikes, and begins ten dayes before that of England. The Gospel was written in the eighteenth Chapter of Saint Matthewes Gospell, and deliuered vnto vs by the holy Spirit, in these words: *Therefore is the Kingdome of Heauen likened vnto a certaine man that was a King, which would take account of his seruants. And when hee had begunne to reckon, one was brought vnto him which ought him ten thousand Talents. But for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying: Sir, haue patience with me and I will pay thee all. Then had the Lord pittie of that seruant, and loosed him, and forgaued him the debt. So the same seruant went out, and found one of his fel-*

13-ylqmi

D

lowes



## The Fatall Vesper

lowes which ought him an hundred pence.  
And he laid hands on him, and tooke him by  
the throat, saying: Pay that thou owest.  
And his fellow fell downe and besought him,  
saying: Haue patience with mee and I will  
pay thee all. And he would not, but he went  
out and cast him into prison, till hee should  
pay the debt. So when his fellowes went  
and saw what was done, they were very  
sorie, and came and told their Master all  
that happened. Then his Lord called him  
and said vnto him: O thou ungracious  
seruant, I forgane thee all that debt thou de-  
siredst me, shouldest not thou also haue had  
compassion on thy fellow, euen as I had pit-  
tie on thee, &c.

\* Note that his  
Text was diui-  
ded into three  
parts; whereof  
the first part  
treated of Gods  
mercie, the se-  
cond of mans in-  
gratitude, the  
third of the Re-  
medies which  
man might vse  
for the procu-  
ring of Gods  
mercie, and cure  
himselfe from  
this contagious  
disease of his  
ingratitude.  
Which first part  
onely in part he  
handled.

The words which he insisted especi-  
ally vpon, were these: \* O thou ungraci-  
ous seruant, I forgane thee all the debt thou  
oughtest mee, shouldest not thou also haue  
had compassion on thy fellow, euen as I had  
pittie on thee. Vpon which subiect dis-  
coursing with much vehemencie, and  
imply-



## *The Fatall Vesper.*

Implying out of it the infinite mercie  
and goodnesse of God, whereby he doth  
not onely giue vs all that wee haue, but  
forgiues vs all our trespasses and offen-  
ces, bee they neuer so deeply stayned  
with the scarlet dye and tincture of our  
guiltinesse: which mercifull act of God  
is parabolizd vnto vs by a certaine man  
that was a King, who tooke account of  
his seruants, and after much intreatie  
and submission, forgate one ten thou-  
sand talents, which he ought him. And  
also dilating by way of blame and re-  
prehension of the vngratefull, and vn-  
relenting heart of man, who doth not  
forgiue trespasses as God doth forgiue  
him; but out of his swelling and ma-  
lignant humour, writes benefits in the  
sand, and iniuries in marble, which vn-  
charitablenesse of theirs is intimated in  
the Parable by the vngracious seruant,  
who would not forgiue his fellow a  
small debt, although his Master had



## *The Fatall Vesper.*

forgiven him one of a farre greater value. Moreouer, vpon the application of these words, hee did inueigh with much bitterness, as some giue out (but I know not how truly) against the manners and doctrine of the Protestants.

But having proceeded thus farre, loe what a sudden and v unexpected accident fell out. The Sermon inclining towards the middest, and the day declining towards an end, it being almost foure of the clocke in the afternoone, the multitude and crowde of the assembly breaking downe with their overbearing weight the beames and side-timbers wherewith this roome was supported, they fell downe into the next Chamber, the floore whereof being broken downe also with the descending weight of them and the ruines, they fell at last vpon the lowest Chamber of the edifice, where some of them perished, some



## *The Fatall Vesper.*

some were hurted and maymed, other-  
 some were free from all hurt and dan-  
 ger, except of that which the present  
 fright and terror did impose vpon them,  
 and those were they especially who fell  
 not at all but remained in one angle or  
 corner of the Chamber, which was free  
 from falling. Which persons being  
 thought to bee betweene twentie and  
 thirtie in number, as I heard by one,  
 who was one of them, perplexed and  
 frightened thus as they were, by conside-  
 ration of that most fearefull danger,  
 whereinto they had scene their fellowes  
 and brethren to fall, who did lift vp  
 their hands for helpe, and beat their  
 breasts for life, whereof they then were  
 spectators; and being doubtfull that  
 they should be Actors with them pre-  
 sently in that Scene of their calamitie;  
 the place being weake, tottering and vn-  
 assured, for this cause feare and necessitie  
 giuing motion and strength vnto their

D 3,

armes,



## *The Fatall Vesper.*

armes, they opened with their Kniues a Lome wall, which parted that roome and a Chamber belonging to the Ambassadors lodging. By which meanes, after much difficultie and labour, they got their passage, and liue as yet to glorifie God for their deliuerance.

Presently, vpon the report of the fall and cry, diuers persons of all sorts resorted vnto the place, some out of charitie to helpe those that were thus distressed; for which cause they brought Spades, Pickaxes, and other instruments fit for that purpose, others out of meere curiositie came thither to see this wonderfull euent, and this obiect so full of admiration. Where, after the gards were set vpon al the Aduenues and passages leading into the Blacke-Fryers, and from thence into the Ambassadors house by the direction and command of Sergeant *Finch* Recorder of the Citie, who was exceeding carefull that my  
Lord



## *The Fatall Vesper*

Lord Ambassador and his seruants  
 should not suffer any detriment in their  
 goods or persons, being iealous in this  
 point of the Kings his own & the cities  
 honour: and matters being thus dispo-  
 sed for the safety and assurance of the  
 strangers, after they had broken downe  
 a wall and opened some doores, they  
 fell to worke vpon the ruines it selfe,  
 with all possible diligence and dexte-  
 ritie: where at the opening of euery  
 boorde, plancke and peece of timber,  
 there were obiects which presented  
 themselves full of horror and confu-  
 sion. Here you might haue seene a man  
 shaking of his leggs and struing for  
 life: There you might haue seene ano-  
 ther putting forth his bloudie hands &  
 crying for helpe: Here you might haue  
 seene one like some spectre thrusting  
 out his head out of the graue: There you  
 might haue seene his fellow halfe dead  
 and halfe liuing, incombred in that  
 graue



## *The Fatall Vesper.*

grave which hee was not long to keepe. Here you might haue scene the liuing thus pressed as they were mourning for the dead, and there the dead senselesse as they were imbracing of the liuing. So that since the Sicilian Vespers there was neuer an Euen-song more dolorous vnto the French, nor more lamentable vnto the Scots and English. The Count of *Tillier*, who is Ambassadour heere in ordinary for the most Christian King, which place he hath executed with great dignity and authority for many yeeres together, to the generall liking and applause of both Nations; although he was fortunate in this, that not one of his retinue perished, was much aggrieved with this vnluckie accident, with whom the Spanish Delegates did condole, as by mutuall reference feeling that griefe which fellow-feeling had made their owne.

More



## *The Fatale Vesper.*

Moreouer it was reported by one who had good intelligence in *Elie* house, that *Don Carlos Colomas* steward should say, that his Master would not for a million of gold, this accident should haue fallen out in his or *Exeter* house. A report like enough to be beleued of those, who know how strangely zealous this Nation is in their religion, and how iealous they are besides of their owne, their kings and of their countries honour. Neither were the sorrowes meaner amongst the naturals of this kingdome and the Inhabitants of the citie of London. So that here some men lost their Wiues, women their Husbands, Parents their Children, Children their Parents, Masters their Seruants, and one friend lamented the losse of another. So that *Rachell* was weeping for her children because they were not. *Iob* was lamenting for his sonnes and daughters,

E

be-



## *The Fatall Vesper.*

because they were slaine together by the downefall of an house, whilst they were eating of their last banquet. Insomuch that the streets did Eccho with their dolorous moanes, the walls and houses did resound with their cries and lamentations. The subsequent night was so full of horror unto manie, that it may be truly said of it, as was said of another dismall night in the like kinde,

*Quis cladem illius noctis, quis funera  
fando*

*Explicit? aut potis est lachrimis equa-  
le dolorem?*

When the bodies were drawne forth of those heapes of earth and timber; which taske of charity they were accomplishing all that night and parte of the next day following, they were founde to bee 95. persons or thereabout, of diuers conditions, besides those who were bruised, maimd or wounded



## *The Fatall Vesper.*

wounded. Amongst whom were diuers persons of worth and qualitie: as Father *Drurie*, who was the Preacher; Father *Redyate*, in whose lodging this calamitie befell; the Lady *Webbe*, descended of the familie of the *Treshams*, and sister vnto my Lady *Morley*, and my Lady *Sturton*, and many moe besides of that weaker sex, who then and there were assembled together at their accustomed deuotions. Yet were there many who were in that vnfortunate downefall, which escaped the danger strangely and wonderfully. Amongst whom was Mistris *Lucie Penruddocke*, extracted from a worthy and noble familie, who fell betweene my Lady *Webbe* and her owne maid-servants, both of which perished, yet shee was preserued aliue, by meanes of a chaire which fell hollow vpon her, and sheltered her from further danger. So was young Mistris *Webbe*, daughter vnto my Lady *Webbe*,



## *The Fatall Vesper.*

who fell neere vnto her mother, and *Elenor Sanders*, who was couered, with many others, whose liues were saued within the heapes of these bloud-guilty ruines.

There was also a Minister, whose name I cannot learne, and therefore although hee suruiues this misfortune, it must be buried as yet in silence, who being present at the Sermon, as being inuited by some Romish Catholike to that exercise; who also gaue him the conduct vnto the place; hee fell with the rest of the multitude assembled there together; and being couered with the rubbish, boords, and other timbers which fell vpon him from the higher roomes, and prest with the weight of diuers persons besides, whereof some were dead, and some were liuing: being in this agonie, which his pesent paine, and the feare of death, in his owne iudgement euen hanging ouer  
his



## *The Fatall Vesper.*

his head, did impose (and that not without iust cause) vpon him, Being, I say, thus distressed, and struing vnder those heapes and ruines for life, the hope whereof in respect of the premised impediments had almost forsaken him, one of the French Ambassadors Gentlemen, hearing the noise and report of this great and dismall fall, suddenly (as he could) opened a doore, which gaue entrance into that chamber, vpon the floore whereof, the heapes and ruines, together with the oppressed multitude, as then lay. Who perceiuing light by the doore then opened, the place before being couered ouer with darknesse, hee stroue with all the strength and agilitie hee could, which in him was not meane, he being a man of a very strong and able bodie, and at last, after the losse of his cloake and renting of his clothes, hee recouered himselfe without any further hurt. Which the



## *The Fatall Vesper.*

Ambassadors Gentleman perceiuing, came and demanded of him, whether or no he were hurt, or that he stood in want or desire of any thing, that might doe him seruice, or procure him comfort. But hee being almost exanimated and astonisht, could not at first apprehend those courteous proffers which were tendred vnto him by this stranger, who presently went and brought him into a chamber; where after hee had sat a while, and refreshed himselfe with wine, which was brought vnto him; and hauing thus recouered his strength and spirits, he returned to the foresaid place againe, and vsed his best endeouours for the relecuing of others from that calamitie, whereof but euen now he was a fellow-sufferer. His man who attended on him, was recouered amongst the rest, hee being something bruised and hurt in the arme.

Moreover there was a young girle  
about



## *The Fatall Vesper.*

about the age of ten yeeres, as is supposed, (when this Minister, out of his charitable and commiserating disposition, was labouring for the safety and preservation of them, whose necessities did then require it) came crying vnto him, and said, O my mother, o my sister, which are downe vnder the timber and rubbish. But he wisht her to be patient for a time, and by Gods grace they should get forth quickly. Vpon which speech the childe replied presently, that howsoeuer this accident would proue a great scandall to their Religion. A speech which is worthy admiration in all men, as this Relator did truly admire it, that a childe of so tender yeeres, wherein amongst the most towardliest, there is scarce abilitie to discern betweene good and euill, should next vnto that griefe, which the danger of her mother and sister did inflict vpon her, lament for nothing more than for the  
scandall



## *The Fatall Vesper.*

scandall which their cause was like to suffer by the disaster.

It was reported also that many more were drawne out aliue the next morning : but I will not stand too much vpon the iustification of this report, lest I should seeme to be too credulous of those things, which are contrary to the rules of reason and nature.

The day following, which was Monday, and the Eue of *Simon and Iude*, there was great care had for viewing the place, and for buriall of the dead. For this cause the Recorder and Sherifffes about one of the clocke in the afternoone, met at the French Ambassadors house, hauing first shut vp Ludgate, to preuent the throng and resort of the people, which was exceeding great and turbulent in those places : And then hauing doubled their guards vpo euery port and passage, and giuen expresse charge vnto the warders, vpon paine of  
their



## *The Patall Vesper.*

their displeasure and punishment, that no man should enter in without theirs or the Coroners warrant, they fell at length to consult about the businesse, and after mature consideration, concluded, that this dolefull accident fell out, not by any indirect practise or conspiracie (as was by some maliciously reported) but that those fourescore and odde persons fell by meanes of their owne weight, and the weaknesse of those timbers which did support the chamber. The Iurie hauing thus brought in their verdict, they disposed presently for the buriall of the dead, some of whom were carried by their friends vnto Churches farre remote, thereto receiue their due obsequies, others were buried in the same place, and those were of the meaneest ranke, whereof some twentie or thereabouts were laid in one Sepulchre, hauing a common graue, as they had a common death and downefall. The

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## *The Fatall Vesper.*

coniectures concerning this euent were diuers. For some gaue out that it was the iust punishment and vengeance of God inflicted vpon them for their Idolatrie. Moreouer, there were diuers doubtfull spirits amongst the Romane Catholikes, who thought that this was some conspiracie of the Protestants. But if the building had beene demolished and ouerthrowne by their indirect and trecherous meanes, it must haue bin done either by blowing it vp with Gunpowder, by sapping away the earth from the foundation, by vndermining it, or by cutting off or taking away those supporters and pillars, vpon whom the frame and machine of the building was grounded. All which were found to bee false vpon most diligent search and inquirie made in that behalfe. But that which carried apparant appearance of truth, and that which the Protestants and Papists did allow, who  
were



## *The Fatall Vesper.*

were of the more milder, temperate, and sounder iudgement, was thus : That this disaster hapned not by meanes of any diuine miracle or humane malice, but by the defect and weaknesse of the place, into which such a multitude were crowded and assembled together, the iudgement of God concurring therewithall. The Societie of the Iesuits did suffer much, in losing the persons of Father *Drurie* and Father *Rediate*. And diuers persons of both Religions, but especially the Priests, who are men of as great care and vigilancie, but of a farre greater moderation, did taxe and blame them for that they brought their flocke into a place of no greater safetie nor assurance ; and besides, because their conuenticle and meeting was so publicke, there being diuers Protestants assembled at it, some of whom were reported to haue a share in this calamitie,



## *The Fatall Vesper.*

blies, the Kings pardon being not yet published, which was granted, as they say, vnto all the Romane Catholikes of these Kingdomes. But whatsoeuer thou bee, Protestant or Papist, that doth see this mournfull obiect, iudge not lest thou be iudged. Neither thinke thou, that those eightene men vpon whom the Tower of Siloam fell, or those persons whose bloud *Pilate* mingled with their Sacrifice, were more grieuous sinners then all the rest of the children of Israel, or that these who perished thus together, were more notorious offenders than all the rest of their brethren and religion: for assure thy selfe, that except thou repent, thou also shalt perish. And this repentance of thine must not be *propter scandalum mundi*, for the scandall and offence of the world, for so did *Saul* repent, when out of a foolish and State-spoyling pittie hee had spared *Agag* the cursed Tirant of Amalecke.



## *The Fatall Vesper.*

lecke; and but of a faire yet foule  
 pretence had spared the fairest of the  
 cattell for sacrifice; for being rebuked  
 by the Prophet *Samuel* hee doth repent  
 and desiers him to honour him in the  
 sight of the Elders and turne vnto him  
 and he would turne vnto the Lord his  
 God Neither must it be *propter poenans*  
*peccati*, for their punishment, that is due  
 vnto sinne, for so did *Achab* repent,  
 when he was reprobued by *Elias* for  
 killing of *Naboth*, and detaining of his  
 Vineyard, he rent his clothes and gir-  
 ded himselfe in sackloth as the Text  
 hath it: But after that the fright and  
 terror of Gods most terrible sentence  
 was worne out of his minde, and the  
 custome of sinne began to preuaile  
 againe, hee sold himselfe to commit  
 such abominations, the like whereof  
 were neuer committed in *Israel*. But  
 our repentance must be, *propter reatum*  
*peccati*, for the guilt of sinne, as sinne



## *The Fatall Vesper.*

is a breach of the Law, and a transgression of Gods Commandement. *Quæ sic dolet commissa, ut non doleat committenda.* Which repentance doth grieue for sinnes committed, as though it meant to commit no more, and mournes for offences past as though it did meane to passe ouer no more. We must take repentance as *Iob* did in dust and ashes. Being dust wee must take it in dust, and being ashes we must take it in ashes. Our transgressions in this kingdome and in this citie, haue beene most gricuous, therefore our contrition should be eminent and exemplar. Our pride hath made vs with *Lucifer* to, *superbire & superire*, to looke ouer our selues not into our selues, and to esteeme our selues like vnto God when we are scarce men. Neither is this pride *simplex peccatum*, a single & simple sin, but it draws after it excesse and riot as it were with a cart-rope:

VATO

## *The Fatall Vesper.*

vnto which luxurie of ours neither Persian nor Roman were euer equall. After which follow fornications and adulteries, which are so frequent in this place, that in vaine may we speake of the Bordellas of Rome, or the stewes of Venice, since the suburbs of this sinfull citie, are as bad as the Suburraes of Rome or Venice. Moreouer our drunkenness is such that although our eies looke red, and our hearts are as fat as brawne with drinking of wine, yet we rise vp earely to drinke strong drinke: which when it hath inflamed our bloud and spirits, we are ready with *Lot* to fall into all pollution and vncleanness. And last of all we are so vncharitable, so stony hearted and close fisted that we may fitly be compared vnto lumps of clay tempered with bloud, although we are statues of flint without the bloud or life of charitie. For this cause repent O England



## *The Fatall Vesper.*

gland, repent ô London, repent Protestants, repent Papists, for your transgressions and offences : repent, repent for by these wonderfull signes and tokens, it doth appeare most clearly that the kingdome of heauen is at hand.

**FINIS.**



A Note of such persons as  
were slaine by the fall of the  
roome wherein they were,  
in the Blacke-fryers, at Fa-  
ther *Drurics* Sermon, the  
26. of Octob. 1623.



*After Drurie the Priest.*

*M<sup>r</sup>. Redyate the Priest.*

*Lady Webbe.*

*Lady Blackstones  
daughter.*

*Thomas Webbe her man.*

*William Robinson Taylor.*

*Robert Smith, Master Hicks man the A-  
pothecarie.*

*M<sup>r</sup>. Dauisons daughter.*

*Anthony Hall his man.*

G

Anne



Anne Hobdin. } lodging in Mr. Dauifons  
Maric Hobdin. } house.

Iohn Galloway *Vintener*.

M<sup>r</sup>. Peirson, }  
his wife, } in Robbinhood Court in  
two sonne } Shooe lane.

Mist<sup>ris</sup> Vudall. }  
Abigal her maide. }  
Two more in her house. }

Iohn Netlan a *Taylor*.

Nathaniel Coales.

Iohn Halifax.

Mist<sup>ris</sup> Rugbie in *Holburne*.

Iohn Worralls sonne in *Holburne*.

Mr Becket a *Cornish* man.

Thomas Merfit, his wife and his sonne  
and maide in *Mountague close*.

Mist<sup>ris</sup> Summel }  
Maric her maide. } in *Blacke-fryers*.

Andrew

**Andrew Whites daughter in Holburne.**

**M<sup>r</sup>. Staker Taylor, in Salisburie Court.**

**Elizabeth Sommers in Graies-Inne lane.**

**M<sup>r</sup>. Westwood.**

**Judeth Bellowes.**

**A man of Sir Lues Pembertons.**

**Elizabeth Moore widow.**

**John James.**

**Morris Beucresse Apothecarie.**

**Daue Vaughan.**

**Anne Feild.**

**M<sup>r</sup>. Ployden.**

**Robert Heifime.**

**One Medalfe.**

**M<sup>r</sup>. Maufeild.**

**M<sup>r</sup>. Simons.**



Dorothy Simons.

Thomas Simons *a boy.*

Robert Pauerkes.

Anne Dauifon.

Anthony Hall.

Mistress Morton.  
*and her maide.*

Francis Downes.

Edmond Shey.

Iosua Perry.

Iohn Tullye.

Robert Drury.

Thomas Draper.

Iohn Staiggs.

Thomas Elis.

Michael Butler *in Woodstreet.*

Edmund

Edmund Riuals.	Henry Becker.
Edmund Welsh.	John Walsome.
Bartholomew Bauin.	John Bohns.
Dauic <i>an Irish man.</i>	Master Harris.
Richard Price.	Miss Tomplon.
Thomas Wood.	Richard Fignitt.
Christopher Hobbs.	George Cauton.
Elizabeth Astime.	Master Grimes.
John Butler.	One Barber.
Clarentia <i>amaide.</i>	One Hable.
Ianc Turner.	Walter Ward.
Mistresse Milbourne.	Rigard.
Frithwith Anne.	John Braham.
Mistris Elton.	A man servant of Mr. Buckle & Partner.
Mistris Walsteed.	in Aldersgate Street.
Margaret Barrom.	



Henry Becket.

Sarah Watsonne.

Iohn Bethoms.

Master Harris.

Mistress Tompson.

Richard Fitguift.

George Ccaustour.

Master Grimes.

One Barbaret,

One Hucble.

Walter Ward.

Rigaret,

} enquired after.

Iohn Brabant, a Painter in Little-Brit-  
taine.

A man-servant of Mr. Buckets a Painter  
in Aldersgate street.

FINIS.

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Crashaw, W.